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FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. ALEX. H. WRIGHT, EDITOR.

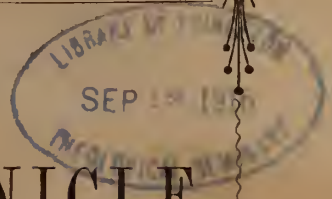
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ἡ σωτηρία ἐκ τῶν Ἰσραήλων ἐστίν. JOHN IV. 22.

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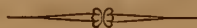
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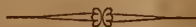
## THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, as well as of meliorating their temporal condition, together with the discussion of prophecy, bearing on their history and prospects.—In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

“THE JEWISH CHRONICLE” is published in the City of New York, in pamphlet form of 32 pages, 8vo, at \$1 per annum, *payable in advance*.



**The Herschell Female Branch Society** will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 165 Bowery, N. Y.



**Form of a Bequest to the Society.**—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New York, in the year eighteen hundred and twenty, the sum of \_\_\_\_\_ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE  
JEWISH CHRONICLE.

VOL. VI.]

OCTOBER, 1849.

[No. 4.

THE LOVING-KINDNESS OF JESUS IN  
BECOMING OUR SURETY.

BY ISABELLA.

MUCH has been written to prove the Bible of divine origin. But if we turn to the sacred volume, we will find on every page the impress of its Author. And in no truth which the Scriptures reveal is their "Great Original" so clearly manifested as in the work of man's redemption. This is the great cardinal truth of divine revelation,—the sun and centre of a grand and glorious system. What mind could ever have conceived such a scheme? And were it possible it must have failed in the execution. But in this, as in many another instance, God's ways are not like ours. Creation and redemption are his own. He hath placed the earth upon her foundations, and he has stretched abroad the heavens as a curtain. He has devised and executed the scheme of man's redemption. And the reasons of such procedure are to be found in this, "that God so loved the world that he gave his only-begotten Son, that whosoever

believeth in him should not perish, but have everlasting life." But the purposes of the Godhead are united. For if the Father so loved the world as to give his Son to suffer and die for sinners, the love and merey of the Son are equally manifested in his willingness to become our Surety. Let us now eontemplate for a few moments the dignity of his person: who it is that undertakes "to redeem us from the curse of the law by being made a curse for us." Is it some pure and holy being of our own race, who has escaped the fall? No; there are none such. "All have sinned and come short of the glory of God." "Death hath passed upon all men, for that all have sinned." Is it one of that higher raece of created beings who have never sinned, but are continually around the throne of God, serving him day and night? No; even Gabriel could not have performed such a work for us. Again, we would ask, who is this that has displayed such love and merey to our fallen raece? It is not, it could not be other than the "Wonderful; Counsellor; the Mighty God; the Everlasting Fa-

ther; the Prince of Peace;" the Creator, Ruler, and Judge of all. Herein consists the dignity of our Surety. Although he was truly man, he was at the same time the infinite and eternal God. The work which this Divine Person undertakes to perform demands our consideration. He engages to pay that debt which we owe our offended Maker, and which we never can discharge; to perform that service which we are unable to execute; and to procure that safety which we lost by sin. He has borne the sinner's guilt, his penalty and shame. "He has magnified the holy law of God and made it honourable. He has brought in an everlasting righteousness, so that God can now be just, and the justifier of him that believeth in Jesus." He appears as the Mediator between God and man, to effect a reconciliation for guilty man with his offended Judge. And he has also promised to keep, by his almighty power, through faith, all those whom he hath ransomed by his blood, and bring them safely home to spend an eternity of bliss in the presence of God and the Lamb. We have no cause of fear or uneasiness on this point, for the almighty, the eternal and unchangeable God has become our Surety. The loving-kindness of Jesus is most strikingly manifested in his becoming a surety for man. For God to become a surety for any party, was a great humiliation indeed; but when he voluntarily assumes this work for

man, to what a depth of degradation does he descend! He who was the Creator, becomes like a creature. He who was the Ruler and Governor of all, becomes the subject. He who was the Law-giver, has himself become obedient to law, and promises to fulfil all its requirements. He who was the King of heaven and earth, becomes a servant. When the angels sinned, they were immediately cast from the presence of God, and are reserved in chains of darkness unto the judgment of the great day. No Saviour assumes their nature. No Mediator appears to intercede for them. One act of disobedience was sufficient to seal their doom. God was just, and they are lost forever. But for man, wretched, guilty, sinful man, who had by his disobedience obliterated every trace of that divine image in which he was created; whose faculties had not only become perverted, but his whole nature entirely depraved, so that he was unable to speak a good word, think a good thought, or do a right action; he who had come from the hand of his Maker perfect in every respect, but is now sunk to the lowest depths of degradation,—it is for such beings as these that God was manifest in the flesh. It was not necessary for the glory of God, that Christ should thus appear for man. For He who had created the world by the word of his power, could as easily have destroyed it, and immediately spoken into existence

another race of beings who would implicitly and cheerfully obey their Maker's law. But God, that seeth not as man seeth, hath devised a plan whereby he can glorify himself more in the salvation of our sinful race than in their destruction. Oh! why such love displayed to guilty man? We are led to exclaim with the apostle: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

### THE OBJECT OF ISRAEL'S CONTEMPLATION.

BY REV. E. BICKERSTETH.

*"They shall look on me whom they have pierced."*

As soon as the Spirit is given to them, at once they look to Jesus. This corresponds to the office of the Divine Spirit, as described by our Lord, John xvi.: "If I depart, I will send the Comforter to you. And when he is come he will convince the world of sin, and of righteousness, and of judgment. He shall glorify me, for he shall receive of mine, and shall shew it unto you." Notice,

1. THE PRESENT OBJECT OF THE JEWS' EXPECTATION.—How low are they fallen! On what grovelling objects do they now fix their minds! "They all look to their own way, every one for his gain from his quarter." They are a proverb and a bye-word for their covetousness, and degradation, and miserable employments. The "precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter." They desire still a merely visible kingdom, and an earthly glory, and to have a worldly pre-eminence above all nations. Spiritual

blessedness, righteousness, peace, and joy in the Holy Ghost, is little in their thoughts. Their guilt in rejecting the Messiah is yet wholly unacknowledged by them as a nation. They still count Jesus, their own Messiah, a deceiver. When they are again in part restored also, they will still be in a self-righteous state. They are regarded in the 66th Isaiah as building a temple, and glorying in it; as making their sacrifices, and trusting in them: "Yea, they have chosen," says the Lord by Isaiah, "their own ways, and their soul delighted in their own abominations; I also will choose their delusions, and bring their fears upon them." Following their false Christs, false teachers and leaders, and expectiog mere carnal and earthly glories, their last troubles come upon them, exceeding even their former troubles, so that two thirds are described as cut off, and the third part only brought to a real repentance, in this last furnace of affliction, at length call on the Lord, and are fully saved from their enemies.

2. THE ENTIRE CHANGE WHICH IS HERE FORETOLD.—It begins in the spirit of prayer, arising from the greatness of their trouble. As Jeremiah predicts, "Alas! for that day is great, so that none is like it; it is the time of Jacob's trouble, but he shall be saved out of it." Jer. xxx. 7. And he afterwards (xxx. 9) tells us how, saying, "They shall come with weeping, and with supplications will I lead them." As they first rejected Moses, and then he became their deliverer and their glory, when they put themselves under his charge; so will it be as to our Lord Jesus Christ. He who is now counted as a deceiver, is yet to be the glory of his people Israel. His kingdom now is disregarded, because it is an inward kingdom, veiled and hidden from the eyes of men, and which, without conversion, cannot be truly discerned: "except a man be born again he cannot see the kingdom of God." It will then be seen in its real excel-

lence, full of spritual blessedness and heavenly glory, for the Jews will have the stony heart removed, a heart of flesh given; a new heart and a new spirit put within them. Oh what a veil of darkness will be removed, what scales of darkness will fall from their eyes, when they behold the long rejected and despised Jesus as their own, their true, their ever-glorious Messiah! How it will open all the beauties and glories of the Divine character to them! What a reality it will give to their types and sacrifices! What a view of the abomination of self-exaltation, of self-rightcousness, and pride! What a preparation for their being "a peculiar treasure unto God above all people, a kingdom of priests, and a holy nation!" And then how great the glories of their future state! The Scriptures labour for figures and expressions to describe it. "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. I will make you a name and a praise among all the people of the earth."

THEIR VIEW OF CHRIST'S ATONEMENT is, however, specially pointed out as the great object of their contemplation. And no wonder. Jehovah himself says, "They shall look upon me whom they have pierced." Where can a sight be beheld comparable to this? The Lord of all worlds in a human form! What grace and condescension thus to humble himself! The Lord of all worlds, in this form, nailed to the tree by his own creatures, his own people, whom he came specially to save and to bless, to exalt and to honour! This object, then, attracts every eye; just as in the time of the deep trouble of the brethren of Joseph in Egypt, their conscience flashed in their faces, and they said one to another, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore is this distress come upon us." But oh how much

more will it affect them when, not a brother merely, but their own eagerly expected and long waited for Messiah, their Lord and their King, as well as their brother, whom they valued at thirty pieces of silver, the price of a slave, (Exod. xxi. 32,) and crowned with thorns, beat with stripes, spit upon, reviled, stripped naked, and fixed with nails to the tree, and thus pierced, and scorned, and crucified, they killed the Prince of Life—when this despised one is seen to be their God, their own God and Saviour.

And then they contemplate all this suffering on his part as a sacrifice to put away their sins. While they gaze on their once wounded Saviour, at length they will say, "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed." They will behold a full atonement made for their own sins, and for all sin of all men. They will say, what the beloved disciple who stood by the cross while he was pierced has said, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Their memory of national guilt will then be deep, abiding, humbling, and quickening. How often in the Scriptures is this view of Israel brought before us. The goodness of God humbling them, and effectually at last bringing them to true repentance. "That thou mayest remember and be confounded, and never open thy mouth any more, when I am pacified towards thee for all that thou hast done, saith the Lord." Ezek. xvi. 63. "Ye shall loathe yourselves in your own sight for all your evils that ye have committed." Ezek. xx. 43.

O brethren, what a lesson is this to us Gentiles, not to neglect Christ and his salvation, as the Jews have done, lest our guilt be greater than theirs, and our punishment and our misery parallel with theirs. Remember how, in allusion to this very piercing of Christ, it is foretold, not

only with reference to the Jews, but to all nations. "Behold, he cometh with clouds, and every eye shall see him, they also which pierced him, and all kindreds of the earth shall wail because of him." The world's redemption is not by its goodness, but in the conviction of its vile ingratitude towards its only and Divine Saviour.

### POSITION AND INFLUENCE OF THE JEWS.

IN the *Missionary Record* for August, we find an unusually interesting and important letter from the Rev. Mr. Edward, labouring at Lemberg, the capital of Galicia. Long despised and trampled on, the Jews seem now emerging from their obscurity, and the view which Mr. E. gives of the prominent place occupied by the children of Israel at the present time, furnishes ground for much reflection. We give the principal part of the letter, which is dated Lemberg, May 2, 1849.

If nothing else indicated that these are the last times, we would have a sure token of it in the prominent position which the Jews are taking up in the world. It is no longer one out of many centuries attaining to a place of rank and influence, (as Abarbanel in Spain,) as a kind of testimony that the people are not to cease forever to be numbered with the nations. In our day there meets our eye, on every part of the stage of the world, an apparition, of which the believer alone knows the true value and import: men of the family of Abraham, so long separated in God's just judgment, and no doubt under God's severe discipline, from all their brethren, bursting into action wherever life is most busy, and where the greatest influence is exercised, apparently, upon the destinies of the world. One is surprised to

hear that some of the most forward members of the parliament of Frankfort, (for settling the Constitution of Germany,) and of the parliament of Prussia, are Jews. Jews took an active part in those revolutionary movements which last year began to shake Europe and the world to its centre, and were among those who paid the price of their adventure with their lives. The man who has most contributed to stir up Venice to its present attempt to throw off the yoke of Austria, and now rules with dictatorial power that once mighty city, Manin, is an Israelite. The number of those Israelites is ever on the increase, who, either through the periodical press or popular publications, sway the minds of the mass in the heart of Europe. It is an Israelite physician (Rapaport) who has had for many years, exclusively and unrivalledly, in his hands the distinguished practice of Galicia. There are said to be from 15,000 to 20,000 Jews in the Hungarian ranks,—perhaps exaggerated; but certainly a much larger number in the Austrian army. Israelite soldiers, in large numbers, are disciplined and trained both in the Russian and Prussian armies, especially in the former, and they are said to form a large proportion of the Russian navy. The Jews in all the Austrian States are now *emancipated*, and capable of advancement in every line equally with their Gentile fellow-subjects; and, as a consequence of that measure, I am told they are freely, and of their own accord, entering the army, as hoping that promotion which was till now beyond their reach. An early day may see a Jew at the head of armies and fleets, as we have already seen them ruling often the political world by their command over the sinews of political operations.

With these facts before us, it is evident that the time during which God had given up this people into the bonds of a despotic system, under which the individual could not freely move or breathe—the time

during which God in judgment cast them ever back on themselves and their own darkness, by cutting them off from the sympathies and fellowship of the rest of the world, is either run, or fast running to its close.

It is with painful interest that those who are waiting for the salvation of Israel must watch the progress and results of this process. At least it passes like a knell over one, to see thousands on thousands only emancipated from the dungeons of superstition to launch on the seductive, but engulfing, sea of atheistic politics, or to rush on one or other of the equally godless ways of worldly business, without acknowledging that Redeemer to whom they owe their deliverance. Christianity does not lie on any point of the line of the natural development of Judaism. Judaism has a marked and known course of natural development, but never, at any one stage, approaches nearer Christianity. The cradle of Judaism is superstition, (surface-religion,) or the religion of mere form and ceremony. Not unfrequently minds of superior energy and vigour, seeing through the vanity and hollowness of these forms, have passed, at one rebound, to the opposite extreme of total infidelity. But it often happens that minds, which are dissatisfied with a hypocritical formality, have as great a repugnance to infidelity; and the Christian would fain hope that these poor and needy, who seek water and find none, were in a fair frame for groping their way to the fountain of living waters. But, alas! even for such Satan has provided a refuge of lies in Judaism, in which they are perhaps more irreclaimable than in any other case. This is the cabalistic system, which, without openly breaking with the Talmudists, or directly assailing any of their doctrines or practices, is as completely opposite to them as is any of the schools of Greek philosophy. Here is a sphere created for itself by the heart which had found in itself wants and claims beyond

what a mere frigid ritual could meet. Professing to stand on the basis of the law, and to derive all their theories from the revealed Word, their religious life is really among the wildest vagaries and fancies of the human imagination. These doctrines, which for centuries had been upheld in their altitude among a few initiated, and were cautiously communicated to men of known and tried qualifications, have, in recent times, been diffused in a more tangible form among the vulgar, and become the basis of the numerous sect of the "Chasidim," which is almost peculiar to Galicia. Their characteristics are, a servile, superstitious veneration of their "*Rebbies*," all of whom are regarded as in immediate communication with God, and as wonder-workers; a secure and lazy dependence upon Divine Providence, to the contempt of means; the maxim, that joy in the creature is the most acceptable thing in Divine worship, (in accordance with which their services are carried on with frantic gestures and noisy exclamations, and intoxicating drink is often previously taken to give the necessary excitement;) and, as a consequence of the above, an uncontrolled indulgence of the sensual being. Such among the Jews as find another craving than what mere form can fill up, throw themselves often into the arms of a cabalistic pantheon; and such as are shocked in their common natural sense by one or other of these, spread venturously and resolutely the wing of fearless infidelity. All the benefit that we see in the present movement is, that we, or rather Christ, may meet some hovering on the borders of these different spheres, to whom he may point out the highway—the way of holiness, over which the unclean shall not pass, and in which, if once in it, the way-faring men, though fools, shall not err. Is this the state of things in which Christians are warranted to draw back? And if we see nothing in Israel for the present, but on all



sides general ruin, is it not worthy of all our exertions to keep at least a testimony for Jesus alive amongst them, and redeem at least a few elect ones from eternal woe?

The great bulk of the Galician Jews in the cities, as well as in the villages and country, are at the lowest stage of cultivation—ignorant of their own Hebrew language—and either blindly servile to their rabbies, or only freed from superstition by the resolution to indulge freely in sensuality, and cast off even the yoke of ceremonies, (at least as far as respects the conscience.) Everything shows, and history confirms, that whatever education and light is among them, it must be of very recent date, and I have been at pains to learn, as well as can be ascertained, how the commencement was made of emerging from the gross darkness in which the rabbinical tenets held them. It was a fearfully rigid jealousy with which every invasion of this territory of darkness was resisted or averted. It was a crime to learn the languages or study the literature of the Gentiles. I know a respectable individual of this place, whose father was, for a long series of years, under the bar of the synagogue for no other crime: he had not diverged in the smallest from the prescribed ritual or manner of life, and discovered no other leaning to the doctrine of the Christians than giving his children a German education. This person has described to me how his father's means of livelihood were thus cut off, so that the family lived for years almost entirely on dry bread, until some priests, hearing of his persecutions from the Jews, came to take lessons in Hebrew from him; how they were continually in dread of poison, and how the children were beaten by the Jews on the street for their father's crime. From a conflict with this compact system, even the Christian might be in danger of shrinking. It is like leviathan, that seems to defy every attempt to get within the joints of his armour. His scales are his pride,

shut up together, as with a close seal. One is so near to another that no air can come between them. They are joined one to another, they stick together that they cannot be sundered. . . . His heart is as hard as a stone, yea, as hard as a piece of the nether millstone. . . . Darts are counted as stubble, he laugheth at the shaking of a spear. From within itself the process was begun which exposed this monster to assault with some hope of success. The dissolution of Judaism—the loosing of the strong bands of its armour, was begun by rationalism. It was Moses Mendelssohn who dealt the first effectual blow against that spiritual tyranny, which projected to keep the nation of the covenant forever apart from their brethren of the children of men. From his hand those in every province took the torch; from his writings they imbibed their spirit who ventured into this really dangerous and self-denying arena. It was no Christian apostle whom God made use of in this service. Yet it was no doubt the spirit of Christ, who, in the way of his common operations, made use of Balua and others, (who, although ignorant of saving truths for their own redemption, were yet his instruments,) of men from among the Jews themselves, to work out his purposes. And it is truly amazing and humbling to every faint-hearted Christian to consider what a series of persecutions and privations, estrangement of friends, and attenuation of means, what personal danger and prolonged vexation and annoyances, many of the enemies of Rabbuiism, without higher light or hope, have encountered. Any one that knows the unwearied, unscrupulous, intriguing spirit of the Jews of the old stamp. (leaving no artifice untried to bring the disobedient under the vengeance of the government,) will ask, whence were these inspired with spirit for such a work? As in Nebuchadnezzar's army against Tyre, "every head was made bald, and every shoulder was peeled."

We must say that they were upon a higher service than they were aware of—they were preparing a way for Christ to the elect of his ancient people. And just as this commission of Cyrus lends a nobility and importance to his enterprises, beyond what they would have among the thousand wild exploits of ambition or cupidity, so the calling and labours of such as stormed and opened up the holes and prison-houses of Talmudical superstition, and let the prisoners go forth to a purer light and air, are worthy of our study. For, however generally atheism and infidelity have been the consequence of the acquaintance of the Jews with western literature, it is equally beyond doubt that the increased facilities for communication with Christians in the knowledge of the western languages, as well as in other ways, have been the means of bringing such as are really called and chosen of God to the knowledge of his Son.

The man who has done most in this respect for Galicia is clearly marked and known, Joseph Perl. He was born in 1773, at Turnapol, which was at that time a miserable collection of wooden houses, but now a considerable town with nearly 20,000 inhabitants, and about the half Jews. Like all Jews of that time, he was born and grew up under the discipline of the Talmud, but passed through all the stages noted above, except that in place of declared infidelity, his rationalism (as that of the most of the Galician free-thinkers) acknowledged a revelation when it did not clash with his own views. His zealous spirit carried him away into the rhapsodical and absurd works of the Chasidim, from which acquaintance with the works of Mendelssohn and of other German Jews delivered him. He conceived the design of a school upon the modern plan, but fifteen years passed away before the obstacles to its erection, from the side of the government, as well as of the Jews, could be overcome. It is remarkable that it was a Russian

who carried him through with his project. During the latter part of the French war a part of Galicia came temporarily under Russian jurisdiction, and the governor of Turnapol not only encouraged Perl in the building of the school, but made the unwilling and furious Jews themselves to contribute to it, by levying a toll on every Jew who passed the bar of the town. By this school, to which he devoted almost all his private property, the Jews of Turnapol are now almost universally well educated men, and his example has wrought powerfully in other places of Galicia. Lemberg, although the capital of the kingdom, has been kept behind many other places from the opposition and intrigues of the many wealthy Jews who are attached to the old dark system. But, although the school has only subsisted about four or five years, it numbers nearly 800 children, with a greater proportion of girls than boys, of whom I, as having been present at the examination of the school, can testify, that, excepting in the matter of religion, they are really well educated.

There are many adversaries here, as there will be everywhere; but much that has occurred strengthens our hope that the Word of Christ will yet run here and be glorious. Often since our arrival it did not seem possible that we could continue here another week; but by the help of God we abide till this hour. We are unanimous that the state of things is so encouraging, that until fairly compelled we dare not abandon it. In a former letter I related by what an unexpected channel I had been brought into relations of intimacy with several of the most influential and estimable Israelites of Lemberg. I have sought to put into the hands of these persons such books as the "Old Paths," "D'Aubigné in German," "Loch's History of the Church of Scotland," "Bogue's Essay," "Chalmers on the Evidences," "Keith on the Prophecies," &c.

## THE HARP.

[Written in England, about the year 1829.]

O LORD! thy harp, so long unstrung,  
Down from the willows take;  
Revive our hope, unloose our tongue,  
And bid our joys awake!

Thy harp, thy Church; by Satan's hand  
Untuned, unstrung, restore:  
Her finest strings at thy command  
Shall silent be no more.

Thy elder sons, thine Israel,  
That formed her deepest chord,  
Replaced, shall breathe Messiah's praise,  
And own our Jesus, Lord.

O David's Son and David's Lord,  
"All power is thine:" inspire  
In us, his race by *faith* or *blood*,  
The ardent, strong desire,—

Which thou alone canst satisfy,  
Which thou alone canst raise,—  
That with one heart, and in one way,  
Thy people shall thee praise.

O Holy Ghost! thou wind from heaven,  
Breathe o'er thine harp anew:  
Whisper the hope: "Behold he comes!  
Who maketh all things new."

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 THE TRIUMPHS OF THE CROSS.
 

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BY REV. G. SPRING, D. D.

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AND what has been thus begun shall be gloriously consummated. The past is a sure pledge of the future, and that pledge is made sure by the promise of God. There have been seasons when, to human view, it appeared that the issue of this conflict would be in favour of the adversary. The seed of the woman and the seed of the serpent alternately have had the advantage. The golden age of Christianity, though it may have dawned, is yet obscured with many a cloud. It is even now

an age of worldliness, of great indifference and apathy to the things that are not seen, and of deep jealousy and mournful divisions in the Christian Church. It is an age in which the pure truth of the Gospel is more or less corrupted; an age of extravagance, and an age of unchristian exclusiveness, and useless discussions about external forms of polity, and endless genealogies, to the neglect of the great doctrines, and motives, and obligations of the cross. It is an age in which the

Man of Sin is again rearing his dragon head, and vomiting out his waters, to chase the "man-child" into the wilderness. But though, to the eye of a doubting faith, success seems to hover, now over one side of the combatants, and now over the other, there is no uncertainty as to the question on which side it is to light. The promise has gone forth, "It shall bruise thy head;" the only poor promise to the foe is, "Thou shalt bruise his heel." There is nothing the adversary so much hates and fears as the cross. "No weapon formed against it shall prosper." He whose veracity is sure has pronounced the decree, that the crucified One "shall reign till all enemies are put under his feet," and that "the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High God." The solemn oath stands on record in his Word, "As I live, saith the Lord, the whole earth shall be filled with my glory!" All "the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him." The time is appointed when Satan, the great instigator of the powers of darkness, shall be bound, and a seal set upon his prison; when the idolatry of the heathen shall cease, and the "gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." The blindness of the long-rejected Jews shall yet be dissipated, and the veil that is upon their hearts shall be taken away. The delusive dreams of the Mohammedan imposture shall vanish. The hierarchy of Rome, with all of other names that bears its image and breathes its spirit, shall be overthrown. Infidelity will stop her mouth, and philosophy, falsely so called, shall pass away into oblivion. The corruptions of Christendom shall be forgotten, and he who "sits us a refiner and a purifier of silver" shall purge away all its dross. Oppression and bondage

shall cease; and he who shall "judge the poor of the people, and save the children of the needy," shall "break in pieces the oppressor." Wars shall come to an end from under the face of the whole heaven; the storm of contention shall cease; the tumult of battle shall be heard no more; and there shall be nothing to hurt or destroy in all God's holy mountain. The plenitude of divine influences shall descend like rain, and "judgment shall remain in the wilderness, and righteousness in the fruitful field." Like the waters that went forth from under the temple, knowledge and holiness shall flow in rivers over the earth; and as the sun of nature, while it leads on the seasons and regulates the year, alike imparts vigor to the forests and fragrance and beauty to the humblest flower that opens in its beam, so will the Sun of Righteousness diffuse his rays over every department of society, and the entire economy of human affairs. Like the branch which the prophet cast into the waters of Marah, the Gospel shall neutralize the sources of misery, and purify the fountains of joy. The religion of the cross will reign triumphantly over the world; and there shall be one Lord, and his name One. The kingdom of darkness well knows the efficacy of the cross. They have watched its influence from the hour when it made a show of them openly on Calvary; they are watching it still, and will hereafter observe it, not so much with their present jealousy, as with everlasting despair. These opposing hosts, that are now alternately advancing and retreating, now triumphing and now melting away, will ere long come to the last conflict. The mighty catastrophe of this wonderful arrangement for the salvation of men, so early predicted and so eagerly looked for, shall be developed, and heaven and hell shall stand alike the memorials of the Divine mercy to its friends, and, to its enemies, of the Divine justice. The voice of the archangel and the

trump of God shall sound. The crucified One shall come in the glory of his Father and of the holy angels, and the holy tribes shall be gathered together and caught up to meet the Lord in the air. All characters shall be then tried, all hearts revealed, and the final sentence shall go forth. Then the triumphs of the cross shall be completed. And when it is thus lifted up, with it the hands, and hearts, and heads of the redeemed shall be lifted up, and the hands, and hearts, and heads of the unbelieving shall be bowed down, and "the Lord alone shall be exalted in that day."

Such have been, such are, such will be, the triumphs of the cross. It is the Lord's doing, and it is marvellous in our eyes. Great is the mystery of God and godliness. It is not the wisdom of the created, but of the uncreated One. It is not the power of man, but the mighty power of God. It is the cross—the narrative of the cross—the truth of the cross—the love of the cross—the security of the cross—the holiness of the cross—the power of the cross—the wonders of the cross—the cross triumphant. And now, the solemn question is submitted to the conscience of every reader, whether he will be for Christ, or against him? I know the decision of your reason and conscience, and stand in doubt only of the decision of your heart. I know that the cross will be triumphant, and am solicitous that you should enlist under the banners of the all-conquering Prince, and reign with the Captain of your salvation in his eternal kingdom. The cause is too momentous in itself, and too greatly fraught with consequences of everlasting interest to your own soul, to allow of any further indecision. Persist no longer in contending with him who is God over all blessed forevermore. Break, oh, break away from those who are in arms against their gracious Saviour, and let the world see that the cause of truth and righteousness, the cross of the

Redeemer, have found in *you* one more advocate and friend.

### JEWIS IN THE UNITED STATES.

THE mode mentioned below, as adopted by Jews in their isolated locations in country villages, is correctly stated. In one instance we know of, the "lone star" of his nation, settling down among the villagers, dropped his family name, and took his middle one (which was not Jewish) as a surname; and this was done, as one of his own nation afterwards stated, in the vain hope that he would not be suspected of being a Jew. What a commentary upon the prophecy that they should become a by-word and a reproach, when they are themselves ashamed of the name! The time is coming when the reproach will be wiped away, and when it will be an honour to be a Jew. And may that time soon come, when they shall all be gathered into one fold—when there shall be one fold and one Shepherd.—*N. O. Presbyterian.*

Dr. Lillenthal, the Chief Rabbi in the United States, represents the prospects of Judaism there as most encouraging, and promises for it, that, in the course of years, it will obtain a firmer footing than in Europe. The principal congregations are in New-York, Philadelphia, Baltimore, Charleston, Albany, Richmond, Cincinnati, and New-Orleans. Dr. Lillenthal himself is indefatigable in his endeavours. He thus describes the process by which new Jewish congregations are formed: "A single Jew settles in a small town, and there lives, separated from Jews, and everything that is Jewish. No one knows that he is a Jew, for he does not observe any Jewish commandment, or ceremony. In process of time, another Jew settles there, and then a third. The sacred period of a New Year arrives, and the day of Atonement draws nigh; the people think of God, look at their prosperity, and

at Him whom they have to thank for it, then cast a glance on their irreligious life, and are ashamed of it. The desire to return to God rises in their hearts; they count themselves, and find that their number amounts to ten; they can form a minyan; one of them proposes that they constitute themselves a congregation, the others cheerfully agree; money is raised, a letter is written to New-York, or some other large congregation; they buy a sepher torah, tephilin, mezzoth, and talethim, appoint a chasan, and in the course of five years, a congregation is perfectly organized, a synagogue is erected, and a burial-place established."

The number of Jews in North America is estimated at five thousand, and in the West Indies seven thousand more.

EXPLANATION. — *Minyan*, the number required; *sepher torah*, book of law; *tephilin*, phylacteries; *mezzoth*, pieces of parchment, containing portions of Scripture, and fastened to the door-post; *taletthim*, four-cornered vestments, in which every Jew must be attired at the time of prayer; *chasan*, reader.

#### THE JEWS IN VAN DIEMAN'S LAND.

WE have been favoured by the Rev. A. Stackhouse, with the following information respecting the descendants of Abraham in this distant locality:—

With respect to the state of the Jews in this colony, I have little to communicate, and I regret to say, that little is, for the most part, unfavourable. They have a new synagogue in Hobart Town and Launceston, and I believe they are more attentive to what they profess, in the former place; but in the latter they appear to be ignorant and careless about religion, so that they neglect Judaism, as well as Christianity. I believe many of these close their shops on Sunday; but I understand from their teacher, that

very few attend the synagogue; therefore I imagine that they make Saturday a day of business, or of pleasure, according to circumstances. The Jewish teacher, or reader, appears to be rather an interesting character. He told me the other day, in reply to my inquiry upon the subject, that there were upwards of twenty in Launceston, *who called themselves Jews*, but that they were not real Jews. He complained bitterly of their general inattention, ignorance, and carelessness, with respect to their religious duties. He said, not more than ten usually attended the synagogue; and I suspect that he seldom has so many.

The occasion of my introduction to this rabbi, if he may be called by that name, was rather singular. I lent one of the Hebrew Bibles which I received from the Society, to a poor ignorant Jew, who keeps a shop by the road side, in my district; and as he had never seen one before, he invited the teacher to come out and see the wonderful treasure, "all Hebrew." He did so; and learning at the same time what I had spoken to this old man about Jewish books, he wrote me a note, thanking me for lending the old man a Bible, and adding, that if I had some rabbinical works which he mentioned, he should be obliged if I would lend them to him. Upon this I sought for an interview with him, and showed him a copy of the "Old Paths" in rabbinical Hebrew, which he at first seemed disposed to look at; but afterwards, taking offence at some expression which I used, relative to the care of it, as it was the only copy I had, he declined receiving it, and I could not induce him to look at it again. He said he knew what it was about; it was a work on Genesis, and he had something of the same kind. He was evidently not at all aware of the nature of the work, so that I imagine his Hebrew knowledge is not very extensive.

The old man, to whom I lent the Bible, told me some time since, when I first spoke to him, that he pos-

sessed one ; but it turned out to be a book of prayers, in Hebrew and English, composed for the dedicating of a synagogue, by the late chief rabbi in London. He brought this out to me with an air of triumph, to convince me that he had a Bible "all Hebrew," saying, "This is all the Word of God."

When I told him the prayers were composed by the chief rabbi, he endeavoured to turn the subject off, by telling me that he knew him well. However, when I showed him a real Bible, which he had never seen before, he seemed much gratified, and, as I said before, he immediately made known to the teacher what a treasure he had found. But, poor fellow, I do not think he can understand the meaning of the Hebrew words. The teacher also seemed to have the same opinion. I asked him, the other day, if he made any use of it. He replied: "O yes, sir, I read it on a Friday evening; but," he added, "I cannot understand it in English." Another Jewish shopkeeper in my district brought me out a book of prayers for morning and evening, to prove that he had a Bible, and confessed that he had never seen another; I have promised to lend him one, as I cannot meet with a purchaser. None of them appear to be sufficiently interested to expend any money for the purchase of the book. But I understand they have lately received a supply in Hobart Town.

Poor people! their state is most deplorable, destitute of Jewish, as well as of Christian knowledge; alike ignorant of the law as the Gospel: what is to be done for them? If they have the Bible to read, and if they do read it, no meaning is conveyed to their minds; and therefore it is really calculated to do them harm rather than good, by flattering them that the mere reading of God's book, "all Hebrew," is pleasing to God and sufficient to make atonement for their sins.

From the census of the population, taken by order of the Government, in March, 1848, I extract the fol-

lowing authentic report of the number of Jews residing in this colony at that time. I believe that some have left since the census was taken:—

In Hobart Town, - - -	234
In Launceston, - - -	116
In other townships, - - -	102

Total, - - - - 452

Amidst this general ignorance and indifference described by Mr. Stackhouse, as characterizing his Jewish neighbours, we are glad to find him record the following case of a poor Jew whose eyes have been opened to the light of the Gospel:—

I have just heard of an interesting case in Hobart Town. A poor man, holding a ticket of leave, as a convict, has been in the hospital for some little time, and has there been brought under the notice of the minister, as an inquiring Jew. It appears that he had been for some time under serious impressions; and with a desire to learn the truth he applied to the Romish priest, but not obtaining satisfaction from him, he continued to grope in the dark, until, by the providence of God, he was brought to the hospital, and thus made acquainted with a minister of the truth. I understand that he earnestly desires to be baptized, but of course this will not be granted at present: he must be tried; and there is a peculiar difficulty connected with his case on account of his dependent position. He is upwards of sixty years of age, very feeble, and has bad eyes; so that he is unfit for employment. The minister who mentioned the case to me, proposes to provide for his support, if possible, for a time, after he is discharged from the hospital; so that he may have the opportunity of watching his progress, and instructing him. I have sent for his use, "The City of Refuge," and "Two Letters from a Merchant in London to his Friend in Amsterdam." I have also placed in the hands of my brother minister, "The Errors of Judaism," &c., to be used as he may

think best. May the God of Israel be pleased to bless the instruction, so that he may become an Israelite indeed.

I trust that those Christians in this part of the world, who are interested in the welfare of the Jews, may obtain an interest in the prayers of the members of the London Society.—*Jewish Intelligence.*

## ON THE USE AND IMPORTANCE OF PROPHECY.

BY REV. J. W. BROOKS.

1. It must surely be regarded as a most alarming symptom, connected with the signs of these alarming times, that professors of serious religion should require to have the practical use of *any* portion of SCRIPTURE demonstrated to them, before they will give it serious attention; if they will even do it then. For is it not affronting to the Deity to suppose, that he would reveal anything to his Church not calculated to edify it, or which individual members of it may wilfully neglect, without serious detriment to their souls? Let us only imagine, that the Lord were now personally to manifest himself in an assembly of Christians, and were to converse with them on those things revealed in the prophets: should we not be inclined to conclude of that man, who should make light of his discourse because he got upon the subject of *prophecy*,—or who should even betray, by indifference or inattention, that he took not a lively interest in it,—that he was an *unbeliever*, and had not had the love of God shed abroad in his heart by that Holy Ghost who *spake by the prophets*? Now we might, possibly, be wrong in concluding to so great an extent as this; for marvellous indeed is the power of *prejudice* even in good men: but we could not avoid concluding of such a one, that he was under the influence of some strange delusion, and

was obnoxious to the rebuke of being "*slow of heart* to believe all that the prophets have spoken." The application must be obvious, to those at least who acknowledge the *written Word* to be equally the Word of God, as if he were now visible on earth declaring it.\*

2. It may, however, be probably objected by some, that they do not question the authority and profitableness of all Scripture *in the general*; but they conceive prophecy to be *comparatively* of less importance and less profitable than other doctrines, which they therefore deem it better chiefly to regard. From the present circumstances of the Church of Christ, there is a something which appears plausible in this objection; but it will be found, nevertheless, upon examination, opposed to that practical deference and subjection to the Word of God, which the believer must avow it to be his duty to yield, and therefore mischievous in principle. Those who have any experimental acquaintance with divine things must be aware how impossible it is, in the first place, for any man to judge of the practical tendency of a doctrine, until he has first heartily embraced it, or experienced somewhat of its power. Till then, he either

\* As a proof that we might be wrong in concluding altogether against the piety of such, note the prejudice and unbelief exhibited in regard to truths of fundamental importance, by men whose election of God we cannot question. The necessity for the death of Jesus was not understood by any of his disciples before the event: and Peter in particular is rebuked, as speaking after Satan, and not of God, in this matter, (Matt. xiv. 23.) Thomas was wonderfully skeptical, in regard to the resurrection from the dead. All the disciples, even after the outpouring of the Spirit, were prejudiced in some measure against the calling of the Gentiles; whilst numbers of sincere persons had their minds warped in regard to the important doctrine of justification by faith. These things ought at least to make us slow to judge our brethren.



regards it with indifference, or is decidedly opposed to it, as dangerous and liable to abuse. Many conceive the doctrine of justification by faith without the works of the law to be unfavorable to holiness, and that the preferable course is to keep it in the background, and to insist on moral duties. Many imagine further, that to preach the need of the Holy Spirit's aid, for every good thought, and word, and work, is calculated to paralyze human exertion, and to weaken the motives to personal diligence. And how much greater a number cannot conceive of the doctrine of *election*, "that it doth, in godly persons, greatly establish and confirm the faith of eternal salvation, and fervently kindle their love towards God."\* To admit the propriety, therefore, of ministers judging for themselves what is *comparatively* important in the case of prophecy, is to admit the principle in every other case; whereas numbers of those who have been disposed to think this in regard to prophecy would contend, in the instances just enumerated, that it is a minister's duty "to declare the *whole counsel* of God."

There are circumstances, however, which appear not only to render the question of the practical utility and comparative importance of prophecy in a measure capable of demonstration; but which even seem to bespeak its *superior* importance. First, may be instanced, the comparative *bulk* of the prophetic Scriptures: for if we regard the number of books directly prophetic, together with the copious prophetic passages in other books, especially the Psalms, the declared typical character of much Scripture history, (1 Cor. x. 11,) of the ceremonial law, of the tabernacle service, (Epistle to Hebrews, *passim*.) all which, as they were adumbrations of *things to come*, partook of a prophetic complexion; the natural and unprejudiced con-

clusion would be, that the subject is of very *great* importance. Secondly, we may notice, that as the prophets, under the Mosical dispensation, interwove with their instructions continual warnings and admonitions of future events; so, under the New Testament dispensation, the incidental reference to the future is of continual occurrence; and there is really no doctrine in the New Testament supported by so many independent passages *practically applying* it, as may be adduced from the Gospels and Epistles in behalf of those views, which form the great sum and substance of prophetic truth; and perhaps there is no better mode of estimating the practical tendency of a doctrine, than by a reference to the frequency with which the Holy Ghost has himself practically applied it. Intimately connected with this latter circumstance is the manner in which we find, from the Scriptures, the Church has actually been sustained, in the midst of fiery trials, by the hope derived from prophecy; which is indeed one very important use and intent of it. For example: the whole cloud of witnesses, mentioned in Heb. xi., who at various periods bore testimony to the truth, *were tortured, not accepting deliverance, that they might obtain a better resurrection*; which hope both animated and supported them, (Heb. xi. 10, 14, 16, 39.) And the hope derived from prophecy of things to come sustained the primitive Christians, and likewise the Reformers, in some of their severest trials both of body and mind.

3. But there is another plausible objection must now be met. For it is by some conceded, that *fulfilled* prophecy *may* be useful: it is only *unfulfilled* prophecy they consider dangerous, and its study to be consequently avoided. The intelligent reader will at once perceive, that even *this* dogma would still divert us from the cordial reception and serious consideration of a *portion* of God's Word: but not only so, it betrays a great want of ac-

\* See Article XVII. of the Church of England.

quaintance with the intent and use of prophecy. For the believer derives but little advantage from *fulfilled* prophecy, so far as he is himself *personally* concerned. Its chief use to him is as a weapon against the infidel and skeptic; and it has proved mighty in this respect (particularly of late in the hands of Mr. Keith\*) as an evidence of the truth of Christianity. The believer wants not this evidence to convince *him*: it will afford him, indeed, an exalted notion of the prescience of that God whom he already adores; and it is further useful to assist him to a right apprehension of that which is *unfulfilled*, and to increase his confidence in its accomplishment; but he is more concerned to keep his eye continually fixed upon the *latter*, on the right understanding of which does the correctness of his views in regard to the expectations and destinies of the Church entirely depend. Thus the apostles appealed continually to the fulfilled prophecies, to convince those who were not persuaded that Jesus was the Christ; but the attention of believers in him is constantly directed to the hope of his coming again in glory, and to the circumstances which are to precede and accompany that event.

But let us suppose an ingenuous inquirer were induced implicitly to adopt the notion, that it were unsafe to give heed to other than fulfilled prophecy; in what perplexity would he find himself immediately involved! For how is he, in the first place, to ascertain what is fulfilled and what unfulfilled, without studying both? Prophecies containing warnings must, according to this system, not be studiously considered until the danger be overpast in regard to which the warning is given; whereby the purport and use of such prophecies would be manifestly frustrated. And unless the mind were become familiar with them, it would not be possible to recognize the events as the accomplishment of

prophecy when they *did* come to pass: the want of which familiarity with their prophets prevented the Jews, during our Lord's ministry on earth, from perceiving and understanding the peculiar signs of their own times, and exposed them to the severe rebuke and awful charge of **HYPOCRISY!**\* Many, indeed, who allow that it is proper to study fulfilled prophecy, do not intend to go the full extent of the admission they make, i. e., they do not approve of making the application of it to *their own times*, even though the things predicted be accomplishing before their eyes. They have no objection to consider prophecies which they presume to have been accomplished some two or three centuries, or two or three thousand years back; but when they come to be urged with those things that apparently belong to the age in which we live, they deprecate the presumption of such a use of prophecy as warmly, as if some one had affected to offer them an oracular interpretation of what was unfulfilled.

One or two other instances, of a remarkable and decisive character, which illustrate the duty and the practical advantages of taking heed to unfulfilled prophecy, may here be brought forward; the first of which is contained in Jeremiah xxvii., wherein is a prophecy concerning the dominion and greatness given for a time to the king of Babylon; insomuch that all nations should serve him and his son's son; after which he should suffer a reverse,

\* Why of *hypocrisy*? It would be well if all religious professors would seriously consider what appears to be the ground of this charge. They were persons *professing* godliness to whom it was spoken. Now they did take so much interest in *worldly* matters, as to think it worth their while to notice the signs of the heavens, and to judge from them what sort of weather was likely to follow; but, though affecting to esteem heavenly things of far more importance, they betrayed *by the very circumstance of neglecting prophecy*, that they were not really in *earnest* about them. See Matt. xvi. 3.

\* See the Evidence of Prophecy, by the Rev. A. Keith.

and all nations should serve themselves of him. Now, on the conviction from the inspired Word, that only those nations should enjoy quiet who would at once peaceably submit to the yoke of the king of Babylon, the prophet exhorts his countrymen at once to go and be subject to him, warning them of the fatal consequences if they should rather listen to those who prophesied *peace*. *This was unfulfilled prophecy*; and can we conceive it possible for a practical application of Scripture to be more bold, and at the same time more unpalatable, than that made by Jeremiah? Was it not calculated to expose him to the reproach of being an indiscreet and unsober visionary, alarmist and fanatic? Was not its tendency such as might plausibly be questioned by worldly men, and suited to bring on the prophet (as indeed it did) the suspicion of being a traitor in the pay of the king of Babylon? What instance can be pointed to in modern times, even among abuses of the study, (which have undoubtedly occurred,) more fitted to prejudice men against prophecy than this? Yet where can we turn for a more decided proof of the peril of those who despise or disparage unfulfilled prophecy?

The above instance is taken from the more literal prophecies: the next shall be from those which, by the generality of commentators, are declared to be veiled in symbol or allegory; of which the most prominent and copious is the Apocalypse of St. John. Could it be lawful in any instance to neglect prophecy, we should surely find some intimations of it in connection with such a book as this. We might expect to find it open with a warning of the danger of misapprehending or misapplying it, or even of meddling with it at all until fulfilled. But instead of this we have, at its opening, first, an express encouragement for *ministers* to bring it before their people, (*blessed is he that READETH*;) secondly, a blessing pronounced also on those who *attend* to him when he

does so, (*and they that HEAR the words of this prophecy*;) thirdly, a blessing on the devout bearing it in mind, (*and that KEEP those things which are written therein*.) Rev. i. 3. And the book concludes by declaring that he is *accursed* who keeps this prophecy, or any part of it, back: for such is the scope of the words: "If any man shall take away from the *words* of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," (Rev. xxii. 19.) How different is this from the admonitions of the danger of looking at prophecy, put forth so frequently in an authoritative tone, by those who ought rather diligently to exhort their hearers "to hearken to it, and to keep the words," &c. Where do we meet with one single warning of the kind in Scripture? Had it been needful to have clogged the subject with such restrictions, doubtless the Holy Spirit would have done it, and not have left it to fallible human beings, who are commonly the victims, more or less, of prejudice, to prescribe to us what portions of God's Word are profitable, and what are not. On the contrary, we have seen declared the *blessedness* of those who take heed to prophecy, and the *hypocrisy and danger* of those who may neglect it.

4. The same may be said concerning the *requirements* for the study of prophecy, which are so often insisted on. Such learning, such reading, and such various qualifications and endowments of mind and spirit, are prescribed, as to make modest men (the men least in danger) shrink back from the study in despair. Thus it is to many believers absolutely shut up; whilst the persons who bind these heavy burdens on others, are not in general laborious and diligent inquirers themselves: on the contrary, they neither enter on the study, nor suffer them to enter that are disposed. It is freely admitted, that some students of prophecy have be-

trayed great insobriety, dogmatism, and the like. It is evident also that Daniel and St. John, who enjoyed such remarkable revelations, were men much in the Spirit and in communion with God; men professing much love and lowliness of mind, and who sought the Lord in this matter by prayer and fasting. *These* are the requisites to be brought to the study; but they are requisites within the attainment of all who believe in the power and promises of God, and the riches of the fullness of the grace of Christ; and they are requisites equally needed for the study or perusal of every part of God's Word, if our only desire is to profit by it. As much dogmatism and extravagance is to be met with in the setting forth what are called the doctrines of *grace*, especially of *election*, as can possibly be complained of in regard to *prophecy*: but we do not find those, who object against prophecy on this account, warn us on the same ground against the other doctrines.

Neither must it be concluded, that the truth may not be with men, because they do not come up to our notions of a becoming temper or spirituality of mind: for this were to make the measure of piety, or the Christian attainments of men, the criterion of the things they teach, instead of testing them by the Scriptures of God; and it would set us upon judging and surmising concerning each other, when we ought rather to be inquiring *what is written*. God has, undoubtedly, spoken important truths by the mouths of men whom we consider destitute of grace, as Balaam and Caiaphas; and by men of weak faith also and ungracious temper, as Jonah: and why may not like-minded persons be even now made the instruments of throwing light upon his Word?

If the reader of these remarks happen to be a minister of the Word of God, he is affectionately entreated to consider his responsibility; how he is bound, as a faithful minister, to deliver the *whole counsel* of God; and especially, in regard to the

Apocalypse, not to take away from or add to it, (Rev. xxii. 18.) And is it not to "take away from the words of this prophecy," yea, to take away *all* the words of it, when ministers systematically abstain from bringing forward its contents? An idea prevails with some who do not deprecate prophetic interpretation in the abstract, that it is suited only for the *private study of ministers*, and that it were improper to make it, in its regular turn with other Scripture, the subject of their pulpit expositions. Now it is certainly not for men, before they have arrived at some conviction in regard to prophetic truth, to utter their crudities before the Church; but the Lord nevertheless commands "that every scribe instructed unto the kingdom of heaven should bring forth out of his treasure things new and old." (Matt. xiii. 52.) and this is said with respect to subjects decidedly of a prophetic character, as may be seen by the context. So again, what ministers have been told in darkness, they are to speak in light; and what they hear in the ear, they are to preach upon the housetops, (Matt. x. 27.) It is a leaven of Popery to suppose that any class of men are, by the mere circumstances of birth, rank, wealth, office, or education, privileged to monopolize any portion of the Word of God.

It must be admitted, therefore, that that system which deprives prophecy of the degree of importance (whatsoever it may be) which the Scriptures assign to it, must be so far wrong; and whatsoever is wrong in doctrine must be, to that extent, mischievous in practice, however plausible. It may be that individuals are, notwithstanding, *saved*; but its pernicious effects upon the generality of hearers, and to a great degree upon those who are in the main believers, is incalculable. FAITH is, in a measure, deprived of its food; though faith, it is true, regards the past and present as well as the future, (Heb. xi. 1, 3 :) but HOPE never can be called into

action but by the consideration of things *future*; and it therefore ceases to be an active principle in the heart, so soon as futurity is withdrawn from its contemplation. Who can say, for example, how far that *lukewarmness*, which is admitted to exist among professors of the present day, may not be owing, in a great degree, to the want of realizing belief and hope in the testimony of God concerning the impending *advent* of the Lord Jesus—the morning star and great sun of prophecy? For the passions and affections will necessarily be languid, if they be moved at all, by *bare assent* to a thing, even though the thing itself be of the greatest moment; whereas a full persuasion of the *reality* of an interesting object, excites the most lively and vigorous emotions. Those writers or preachers who put off the advent of the Lord Jesus to a remote period, do at least speak directly contrary to the scope and tenor of the New Testament, which everywhere keeps it in view. The arguments for so doing, if good for anything, will be good until doomsday itself arrive; and the Church, according to them, will be as wrong in taking up this hope and expectation eagerly on the very evening before the actual event itself, as it is *now*! Such arguments do indeed lead men to cry, “Where is the promise of his coming?” (2 Pet. iii. 4;) and therefore their tendency is to expose them to the perdition of the ungodly.

In the meanwhile the signs of the times in which we live, cry to us with the voice of a trumpet to be ready ourselves, and to warn our hearers likewise. Satan has had no small hand in raising up the existing prejudice and indifference in regard to prophecy. *He* well knows its practical tendency, if *we* do not: *he* can tell that his time is but short, even if Christians will not be “wise to know the times and seasons;” and therefore to divert us from the consideration thereof, transformed into an angel of light he urges men, on the one hand, to

some extravagance calculated to bring odium on the hope of the Lord’s appearing; or he presents to them, on the other hand, some unscriptural conceit, which deadens or paralyzes the mind in regard to it, so that they practically neglect it altogether. The great water floods are evidently arising and increasing fast upon us; and the Church is rapidly passing into the dark and cloudy day of tribulation. In the opinion of all thinking and intelligent men, some awful and portentous crisis is at hand; and how is the true Church to be comforted in the midst of it, or guided through it, but by taking heed to the more sure word of PROPHECY; which is specially a light intended for a dark time, until the day dawn and the day star arise in our hearts.\* “*The lion hath roared: who will not fear? The LORD GOD hath spoken: whocan but prophesy?*” Amos iii. 8.

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A MEMORIAL.—The Jewish burial ground and synagogue at Newport, R. I., are among the most interesting memorials of the place. The church is a handsome edifice of brick, and the burial ground is enclosed with a handsome granite front, and the gate-way adorned with the inverted torch. There are now no Jews in the town. The synagogue is closed, and the graves of the dead rest beneath the trees and flowers undisturbed. Both places are kept in order from the liberality of an old Jewish resident, by the name of Touro, who left a legacy, the interest of which is expended for this purpose. But the money is more than can be expended for the purposes designed, as there is not a Jew in the town, and but few among the dead.

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\* 2 Pet. i. 19. The context shows that Peter had in his mind the “fiery trial,” which is what I apprehend him to mean by the dark time. 2 Pet. iii. 5 and 12.

## INTERPRETATION OF PROPHECY AGAINST ROME, BY A ROMISH WRITER.

JOACHIM ABBAS wrote, towards the close of the 12th century, a laboured exposition of the Apocalypse. He was a monk of Calabria, and during a pilgrimage at Jerusalem, and while in the holy sepulchre, he was impressed with the idea that he was called to the illustration of prophetic Scripture. Being already famous for Scriptural researches, Pope Lucius III., in 1182, gave him express permission to retire from the Abbacy to which he had been promoted, in order to give himself exclusively to such studies. In 1190, when Richard of England was at Messina, on his way to the Holy Land, having heard of the prophetic repute of Joachim, he sent for him and heard him lecture on the Apocalypse. In a prologue to his work on that sacred book, Joachim declares that he undertook it at the command of the Roman See. His interpretation of the outpouring of the sixth vial, that under which, in the view of most Protestant expositors, the world now is, so remarkably corresponds with present interpretation that one cannot but remark it as a solemn voice from the midst of the dark ages against Rome.

The Romish Abbot understood the sixth vial to be poured out on the Roman State, not the Pagan, but the so-called Christian Roman State, as being the *New Testament Babylon*—the boasted centre of Christian truth, holiness and unity, the Babylon of the Apocalypse! Very well for a Papist. The river *Euphrates* spoken of in connection with the sixth vial, (Rev. xvi. 12,) he interprets as symbolizing the source of the strength of the Roman ecclesiastical State, as the literal Euphrates supplied the support of the literal Babylon. The drying up of the Euphrates, he treats as the weakening of the strength of the mystical Babylon, the ecclesiastical

Roman State, through God's just judgment, so as to disable it from resisting the kings that are to come and desolate it, namely, the kings spoken of in verse 12 of chapter xvi. So long (he says) as the waters she sits on remain, that is, so long as she receives the support of "the peoples and multitudes, and nations and tongues," which the angel told John were symbolized by the "many waters," in which he saw the *magna meretrix*, the mystic Babylon, sitting; so long the kings cannot prevail against her. But when the Euphrates is dried up, then they will attack her, God having put it into their hearts to give their kingdoms to the Beast, or the ruling chief of the Beast, (Rome;) the result of which alliance will be the tearing or spoliation of Roman Christendom, together with persecution of Christians and Christianity. And then (says the Abbot) who can tell how soon Christ may come? "Behold I come as a thief." The comfort which Joachim took under this humiliating view was that Jerusalem tarries in Babylon, and that to it the promise is given: "Thou art Peter," &c.; in other words, the invisible Church of God's true people would be preserved, though the whole visible Romish Church or State should be destroyed by the judgment of God. Very well indeed for a Papist writing by command of Pope Lucius III., and in the 12th century.

"The kings of the earth," who, in Rev. xviii., are represented as wailing at the destruction of the mystic Babylon, he says are her wicked *prelates*, some of whom do indeed reign as princes; the *fire* that consumes her is that of the eternal punishment of her reprobate members, of which the temporal fire burning the city is but a pledge; the *merchandise* spoken of in that chapter is that of ecclesiastical functions bartered by priests for money. The song of exultation on the desolation of Babylon, in Rev. xix., the Abbot interprets as the joy of the Church on earth escaped and

freed from the New Testament Babylon, and corresponding with the joy of the Jews restored, with Ezra, from ancient Babylon. Its two subjects of congratulation are the destruction of the Harlot, (Babylon,) and the liberty of the Church. The song of the twenty-four elders (xix. 4) is explained as the response in heaven to the previous song on earth for the liberation of the righteous, the conversion of the Jews, and the bringing in of the fulness of the Gentiles. And so (adds Joachim) will begin that kingdom for which we continually pray, "Thy kingdom come." "Oh how good (says he) will it be for us to be there! Christ being our shepherd, king, meat, drink, light, life!"

Joachim expounded the language of St. Paul in 2 Thess. chap. ii., concerning the "Man of Sin, the son of perdition, who opposeth and exalteth himself above all that is called God," &c., as meaning Antichrist, and he said that Antichrist was then born in the city of Rome, and would be elected to the Apostolic See.

Immediately on the death of Joachim, his disciples declared that Rome was the Babylon of the Apocalypse, and the Roman Pope was Antichrist. A few years later, Jean Pierre d'Olive, another disciple of Joachim, and leader in Languedoc of the austerer part of the Franciscan order, affirmed that "the Church of Rome was the Mother of Harlots, the same that St. John beheld sitting upon the scarlet-colored beast, full of names of blasphemy." The doctrine was taken up and taught by not a few others among professed adherents of the Romish Church, and so it travelled down through the 13th century, till Dante in his *Inferno*, and Petrarch in his *Epistles*, gave it a fixture for all generations.

The authority for all the above will be found in a learned *History of Apocalyptic Interpretation*, appended to the last volume of Elliott's *Horæ Apocalypticæ*.

We whose wonderful age beholds

the drying up of the Euphrates from beneath the mystic Babylon in the passing away from her support of "the peoples, and multitudes, and nations, and tongues," which, by their reverence for her superstitions and her pretended powers, have so long been her wealth; we who now see the singular assembling of European powers around her, divided among themselves, jealous of one another, apparently as well prepared to tear her remains in pieces and divide them among themselves, as to unite in the reinstatement of her authority, we may look with intense interest for a near approaching judgment and a quick succeeding Advent, which a monk of the 12th century saw but afar off.—*Western Episcopalian*.

#### CHRIST AND MAHOMET.

Go to your natural religion; lay before her Mahomet and his disciples arrayed in armour and in blood, riding in triumph over the spoils of thousands and tens of thousands who fell by his victorious sword; show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth.

When she has viewed him in this scene, carry her into his retirements,—show her the prophet's chamber, his concubines and wives; let her see his adultery, and hear him allege revelation and his divine commission to justify his lust and oppression. When she is tired with this prospect, then show her the blessed Jesus, humble and meek, doing good to all the sons of men, patiently instructing both the ignorant and perverse; let her see him in his most retired privacy; let her follow him to the mountain and hear his devotions and supplications to God; carry her to his table to see his poor fare, and hear his heavenly discourse; let her see him injured but not provoked; let her attend him to the tribunals, and consider

the patience with which he endured the scoffs and reproaches of his enemies. Lead her to his cross, and let her view him in the agony of death, and hear his last prayer for his persecutors: "Father, forgive them, for they know not what they do." When Natural Religion has seen both, ask which is the prophet of God. But her answer we have already had. When she saw part of this scene through the eyes of the centurion who attended at the cross, by him she spake and said, "Truly this man was the Son of God."—*Sherlock*.

#### ATTRIBUTES OF GOD ILLUSTRATED BY ASTRONOMY.

THE following beautiful extract is taken from an excellent work entitled "The Planetary and Stellar Worlds," by O. M. Mitchell, Director of the Cincinnati Observatory:—

If there be anything which can lead the mind upward to the Omnipotent Ruler of the Universe, and give to it an approximate knowledge of His incomparable attributes, it is to be found in the grandeur and beauty of his works.

If you would know his glory, examine the interminable range of suns and systems which crowd the Milky Way. Multiply the hundred millions of stars which belong to our own "island universe" by the thousands of these astral systems that exist in space within the range of human vision, and then you may form some idea of the infinitude of his kingdom; for lo! these are but a part of his ways.

Examine the scale on which the universe is built. Comprehend, if you can, the vast dimensions of our sun. Stretch outward through his system from planet to planet, and circumscribe the whole within the immense circumference of Neptune's orbit. This is but a single unit out of the myriads of similar systems. Take the wings of light,

and flash with impetuous speed, day and night, and month and year, till youth shall wear away, and the middle age is gone, and the utmost limit of human life has been attained;—count every pulse, and at each speed on your way a hundred thousand miles; and when a hundred years have rolled by, look out, and behold! the thronging millions of blazing suns are still around you, each separated from the other by such a distance that in this journey of a century you have only left half a score behind you.

Would you gather some idea of the eternity past of God's existence, go to the astronomer, and bid him lead you with him in one of his walks through space; and as he sweeps outward from object to object, from universe to universe, remember that the light from those filmy stains on the deep pure blue of heaven, now falling on your eye, has been traversing space for a million of years. Would you gather some knowledge of the omnipotence of God, weigh the earth on which we dwell, and then count the millions of its inhabitants that have come and gone for the last six thousand years. Unite their strength into one arm, and test its power in an effort to move this earth. It could not stir it a single foot in a thousand years; and yet, under the omnipotent hand of God, not a minute passes that it does not fly far more than a thousand miles. But this is a mere atom—the most insignificant point among his innumerable worlds. At his bidding, every planet, and satellite, and comet, and the sun himself, fly onward in their appointed courses. His single arm guides the million of sweeping suns, and around his throne circles the great constellation of unnumbered universes.

Would you comprehend the idea of the omniscience of God, remember that the highest pinnacle of knowledge reached by the whole human race, by the combined efforts of its brightest intellects, has enabled the astronomer to compute ap-



proximately the perturbations of the planetary worlds. He has predicted roughly the return of half a score of comets. But God has computed the mutual perturbations of millions of suns, and planets, and comets, and worlds, without number, through the ages that are past, and throughout the ages which are yet to come, not approximately, but with perfect and absolute precision. The universe is in motion—system rising above system, cluster above cluster, nebula above nebula—all majestically sweeping around under the providence of God, who alone knows the end from the beginning, and before whose glory and power all intelligent beings, whether in heaven or on earth, should bow with humility and awe.

Would you gain some idea of the wisdom of God, look to the admirable adjustments of the magnificent retinue of planets and satellites which sweep around the sun. Every globe has been weighed and poised, every orbit has been measured and bent to its beautiful form.

All is changing, but the laws fixed by the wisdom of God, though they permit the rocking to and fro of the system, never introduce disorder, or lead to destruction. All is perfect and harmonious, and the music of the spheres that burn and roll around our sun, is echoed by that of ten millions of moving worlds, that sing and shine around the bright suns that reign above.

If overwhelmed with the grandeur and majesty of the universe of God, we are led to exclaim with the Hebrew poet: "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou visitest him?" If fearful that the eye of God may overlook us in the immensity of his kingdom, we have only to call to mind that other passage: "Yet thou hast made him but a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over all the works of thy hand; thou hast put all things

under his feet." Such are the teachings of the Word, and such are the lessons of the works of God.

### UNDESIGNED COINCIDENCE.

AMONGST the institutions established or confirmed by the Almighty whilst the Israelites were on their march, for their observance when they should have taken possession of the land of Canaan, this was one: "Three times thou shalt keep a feast unto me in the year. Thou shalt keep the Feast of Unleavened Bread: thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty: and the Feast of Harvest, the first-fruits of thy labours, which thou hast sown in thy field: and the feast of In-gathering, which is in the end of the year, when thou hast gathered in thy labors out of the field." Exod. xxiii. 14.

Such then were the three great annual feasts. The first, in the month Abib, which was the Passover. The second, which was the Feast of Weeks. The third, the Feast of In-gathering, when all the fruits, wine, and oil, as well as corn, had been collected and laid up. The season of the year at which the first of these occurred is all that I am anxious to settle, as bearing upon a coincidence which I shall mention by and by. Now this is determined with sufficient accuracy for my purpose, by the second of the three being the Feast of *Harvest*, and the fact that the interval between the first and second was just seven weeks, (Lev. xxiii. 15 :) "And ye shall count unto you from the morrow after the Sabbath," (this was the Sabbath of the *Passover*,) "from the day that ye brought the *sheaf* of the wave-offering; seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days, and ye shall offer a new meat-offer-

ing unto the Lord. Ye shall bring out of your habitations two wave-loaves, of two tenth-deals: they shall be of fine flour; they shall be baked with leaven. They are the first-fruits unto the Lord."

At the Feast of Weeks, therefore, the corn was ripe and just gathered, for then were the first-fruits to be offered, in the *loaves* made out of the new corn. If then the *wheat* was in this state at the second great festival, it must have been very far from ripe at the Passover, which was seven weeks earlier; and the *wave-sheaf*, which, as we have seen, was to be offered at the Passover, must have been of some grain which came in before wheat: it was in fact *barley*. (See Ruth ii. 23.) Now does not this agree in a remarkable, but most incidental manner, with a circumstance mentioned in the description of the Plague of the Hail? The hail, it is true, was sent some little time previous to the destruction of the first-born, or the date of the Passover, for the Plague of Locusts and the Plague of Darkness intervened, but it was evidently only a little time; for Moses being *eighty* years old when he went before Pharaoh, (Exod. vii. 7,) and having walked *forty* years in the wilderness, (Joshua v. 6,) and being only a *hundred and twenty* years old when he died, (Deut. xxxiv. 7,) it is plain that he could have lost very little time by the delay of the plagues in Egypt, the period of his life being filled up without any allowance for such delay. I mention this, because it will be seen that the argument requires the time of the hail and that of the death of the first-born (or in other words the Passover) to be nearly the same. Now the state of the crops in *Egypt* at the period of the hail we happen to know; was it then such as we might have reason to expect from the state of the crops of *Judea* at or near the same season?—*i. e.* the *barley* ripe, the *wheat* not ripe by several weeks?

It is fortunate, inasmuch as it involves a point of evidence, that one of the Plagues chanced to be that

of Hail; for it is the only one of them all of a nature to give us a clue to the time of year when they came to pass, and this it does in the most casual manner imaginable, for the mention of the hail draws from the historian who records it the remark, that "the flax and the *barley* were smitten, for the *barley* was in the *ear* and the flax was balled; but the *wheat* and the *rye* were not smitten, for they were not grown up," (or rather perhaps, were not out of sheath.) (Exod. ix. 32.) Now this is precisely such a degree of forwardness as we should have respectively assigned to the *barley* and *wheat*—deducing our conclusion from the simple circumstance that the seasons in *Egypt* do not greatly differ from those of *Judea*, and that in the latter country wheat was ripe and just gathered at the Feast of Weeks, *barley* just fit for putting the sickle into filthy days sooner, or at the Passover, which nearly answered to the time of the hail. Yet so far from obvious is this point of harmony, that nothing is more easy than to mistake it; nay, nothing more likely than that we should even at first suspect Moses himself to have been out in his reckoning, and thus to find a knot instead of an argument. For on reading the following passage, (Deut. xvi. 9,) where the rule is given for determining the second feast, we might on the instant most naturally suppose that the great *wheat*-harvest of *Judea* was in the month *Abib*, at the Passover: "Seven weeks shalt thou number unto thee; begin to number the seven weeks from such time as thou beginnest to put the *sickle* to the *corn*." Now this "putting the sickle to the corn" is at once perceived to be at the Passover when the *wave-sheaf* was offered, the ceremony from which we see the Feast of Weeks was measured and fixed. Yet had the *wheat*-harvest been here actually meant, it would have been impossible to reconcile Moses with himself; for he would then have been representing the wheat to be ripe in *Judea* at a season when, as we had

elsewhere gathered from him, it was not grown up or out of the sheath in Egypt. But if the sickle was to be put into some grain much earlier than wheat, such as barley, and if the barley-harvest is here alluded to as falling in with the Passover, and not the wheat-harvest, then all is clear, intelligible, and free from difficulty.

In a word then my argument is--that at the Passover the *barley* in Judea was ripe, but that the *wheat* was not, seven weeks having yet to elapse before the first-fruits of the loaves could be offered. This I collect from the history of the great Jewish festivals. Again, that at the Plague of Hail (which corresponds with the time of the Passover to a few days) the *barley* in Egypt was smitten, being in the ear, but that the *wheat* was not smitten, not being yet bolted. This I collect from the history of the great Egyptian plagues. The two statements, on being compared together, agree together.

I cannot but consider this as very far from an unimportant coincidence, tending, as it does, to give us confidence in the good faith of the historian, even at a moment when he is telling of the miracles of Egypt, "the wondrous works that were done in the land of Ham." For, supported by this circumstantial evidence, which, as far as it goes, cannot lie, I feel that I have very strong reason for believing that a hail-storm there actually was, as Moses asserts; that the season of the year to which he assigns it, was the season when it did in fact happen; that the crops were really in the state in which he represents them to have been. More I cannot *prove*, for further my test will not reach. It is not in the nature of miracles to admit of its immediate application to themselves. But when I see the *ordinary* circumstances which attend upon them, and which are most closely combined with them, yielding internal evidence of truth, I am apt to think that these in a great measure vouch for the truth

of the rest. Indeed, in all common cases, even in judicial cases of life and death, the corroboration of the evidence of an unimpeached witness in one or two particulars is enough to decide a jury that it is worthy of credit in every other particular—that it may be safely acted upon in the most awful and responsible of all human decisions.—*Rev. J. J. Blunt.*

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### THE DIFFERENCE BETWEEN THE SAMARITANS AND JEWS.

*Feb. 6.* The Samaritan called. I asked him what difference there was between the Samaritans and the Jews? He replied, "There is a difference between us, as far as the heavens are above the earth."

*I.* "Will you be so good as to tell me some of your differences?"

*Samaritan.* "The Jews say that here in Jerusalem stood the temple to worship God; and that it was here that Abraham offered up Isaac; but this is not true. The temple stood on our holy mountain Gerizim; there Abraham offered up Isaac, and there we worship God; there we sacrifice the Paschal lamb, and there we celebrate our most holy festivals."

"Our fathers worshipped on this mountain, and ye say that in Jerusalem is the place where men ought to worship." Thus spake the Samaritan woman to our Saviour 1,800 years ago, and the same language is still in the mouth of the Samaritans to this day.

I conversed with him for several hours, and found him entirely ignorant. I endeavoured to point out unto him the way of salvation.—*Journal of Rev. F. C. Ewald.*

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PERSECUTIONS are beneficial to the righteous. They are a hail of precious stones, which, it is true, rob the vine of her leaves, but give her possessor a more precious treasure instead.

## MISSIONARY INTELLIGENCE.

### AMERICAN SOCIETY.

#### RESIGNATION OF THE CORRESPONDING SECRETARY AND EDITOR.

IN consequence of the pressure of other duties, I have been convinced that it was my duty to resign the office of Corresponding Secretary for the Society and Editor of the Jewish Chronicle. And in coming to this conclusion, my love for the Jews remains undiminished. I am fully persuaded that the cause of Israel is the cause of God. And although our efforts may not be crowned with that success which we desire, they shall be acknowledged of God, as good done in his name. In view of their history, their present dispersion, and their coming glory, may every child of God adopt the sentiment: *My heart's desire and prayer to God for Israel is, that they might be saved.*

During the period of my connection with the Society, there have doubtless been imperfections, both in the plans proposed and in their execution, which may be justly chargeable on myself. But I am now more than ever persuaded, that the policy so often presented through the medium of the Chronicle, is the only correct one to prosecute: Place a Jewish missionary in every city and in every town where there are Jews, and press on the acceptance of the Jewish population, the simple and glorious truth:

Jesus of Nazareth is the Messiah. We are aware that objections have been urged against the Society, because of the supposed inefficiency of our labours. And we acknowledge that the apparent results are few indeed. Nor are we disposed to withhold the painful truth, that the great majority of those Jews who have professed Christianity in this country, have subsequently shown that they had never experienced the truth as it is in Jesus. But this is also true to a large extent in regard to the Gentiles. Our duty is not based on our success. It is our duty to preach the Gospel to every creature. Nor is there any truth more clearly revealed than this—*all Israel shall be saved.*

The pecuniary embarrassments which formerly impeded our progress, have been removed; so that in this respect the Society may be regarded as in easy circumstances.

In taking leave of the Society, I cannot withhold the expression of my acknowledgment from those Christian brethren and editors throughout the country, who have so kindly co-operated in the cause of Israel.

And although I may no longer labour in connection with the Society, my prayers and humble efforts shall ever be exerted for the salvation of Israel.

A. H. WRIGHT.

New-York, Oct. 1, 1849.

## London Society.

From the Jewish Intelligence.

### PERSIA.

JOURNAL OF REV. H. A. STERN.

#### *Diarbekir.*

*April 2.* — Diarbekir contains 10,000 families, of whom 4,000 are Christians, sixty Jews, and the rest Moslems. It is situated on a high bank overlooking the Tigris, and appears to have all the advantages of a salubrious climate; yet, notwithstanding, the heat in summer is intolerable, and fever and ague prevail during the whole season. Last year the cholera raged in the city with unrestrained power, and in a short time consigned 5,000 individuals to the grave. The place was formerly notorious for the bigotry of its inhabitants; this unhappy feeling has, however, diminished, and the greatest harmony now exists between the different religionists. The Jews alone are the poorest community in the place. They live in the most filthy part of the town, inhabit low decayed houses, and have neither trade nor any other occupation to gain a respectable subsistence. I asked the rabbi the cause of their poverty and he despondingly replied: "Wherever the children of Ishmael, and the descendants of Amalek (the Jews in the East consider the Armenians to be their old enemies, the Amalekites) domineer, oppression and misery are our lot."

#### *Crossing the Taurus.*

*April 4.* — We pursued our journey towards the snow-wrapped Taurus. The fur-spreading plain, which we had been traversing for several days, now began to lose its level aspect, and before the end of our stage we were amongst confused masses of hills and rocks. We unloaded in a ruined khan, which, notwithstanding its filth and uncleanness, I found an agreeable shelter from the wind and rain. The torrents, which had been pouring down during the night, still

continued in the morning, but as neither provision for men nor beasts was to be obtained, we were obliged to mount. We proceeded over hills and dales, guided by the path, the only visible object in the thick and hazy atmosphere.

At sunset we reached Argana, a romantic place perched on the declivity of a lofty rock, and inhabited by 300 Armenians, and an equal number of Moslems. We enjoyed the grateful shelter the khan afforded till the rising sun summoned us again to start. We had now to ascend the cold Taurus, whose white summits for several days glared in our eyes. The round-backed hills, scattered in majestic disorder beneath the lofty peaks of the high towering rocks, gave the landscape a most attractive checkered aspect. We had just reached the first ascent, when the heavens suddenly assumed a scowling and terrific aspect, the light of the day became darkened, and a fearful hail, mingled with rain, came down upon us in copious streams. The terrified animals, unwilling to move, turned in every direction, unconscious that a slip of the foot might consign them and their riders to inevitable death. The storm lasted nearly an hour, and then, soaked to the skin, we descended into a gorge of the Taurus, in which the little town Argana Maden is situated. The next morning we had to traverse the last and loftiest peak of this range. The muleteers obliged every one in the caravan to engage two men for each animal, to support the loads, and even with this aid the exertions of the mules, over the precipices covered with ice and snow, caused the blood to flow copiously from their mouths and noses. Four hours we toiled over three miles' distance. Sometimes we were tremblingly hanging on a ragged and broken cliff, or stretched in agonies on the snow, from the cut of a concealed rock. The descent was not less wearisome, for wherever the snow had disappeared, formidable ice covered the path, and made the worn-out traveller shake at every step. At mid-day

we alighted at a khan, situated in the midst of these healthy mountains. In the evening one of the baggage horses died, and our mulcteer congratulated himself that the passage cost him only one victim.

*Amasieh.—Massacre of Jews.*

April 24.—This place is highly esteemed by the Turks, and certainly its orchards, watered by the Yeshil Irmak, (green river,) deserve the praise which they lavishly bestow on the city. Amasieh was formerly the abode of the Turkish Sultans, and its lofty fortification, and other decayed buildings, indicate its former importance. One hundred years ago the town contained 150 Jewish families, who were expelled and massacred by the fanatical mob. There is still a part of their cemetery standing, but I was too tired to visit a spot which would only remind me of the calamities and sufferings of my Jewish brethren.

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EGYPT.

JOURNAL OF MR. C. L. LAURIA.

*Visit to Alexandria.*

AFTER spending eight very trying days on the Nile, I arrived at Alexandria on March 9th, about noon.

*The New Synagogue.*

March 19.—At my desire [the Chief Rabbi] sent with me a Jew, to show me their new synagogue, bearing the name of the "prophet Elijah," and which is built on the ruins of an ancient synagogue bearing the same name. As everything else in these countries, under the sway of the Mohammedans, who, as a traveller justly remarked, "destroy everything, but build nothing,"—the ancient synagogue had long ago fallen into ruins; and remained in the same dilapidated state till the "regeneration," which took place under the sway of Mehmet Ali. Once, passing by this ruin, he inquired what and whose it was.

Being told a Jewish synagogue,— "Why then a ruin?" exclaimed he. "Go tell the rabbi, that I not only give him license, but also desire him, to re-creat it." Accordingly, the rabbi immediately enclosed the ruin, together with the circumjacent field belonging to it, planted a garden, and after a few years, commenced the erection of the synagogue, which is now entirely finished, wanting only a pulpit and an ark.

From the commencement of making the enclosure till now, it has cost about £5,000, which was contributed by the Jews here, without any assistance from abroad. Their liberality is the more remarkable, as no prayers will be offered there but on some especial feasts, for it stands outside the city, near what is called "Cleopatra's Needle."

It is a pretty edifice; a square of twenty-five yards; and will contain a large congregation, though no more than about two hundred will find seats. When I asked my guide why they had made no more pews, he was astonished at my ignorance, and said, "Is it not a holy place?" I asked him what he meant. "Don't you know," said he, "that in a holy place, even if there is no more room but for one hundred men, ten thousand might enter, and each will find ample and convenient room?" This is a talmudical notion respecting the temple.

*Difficulty of recognizing Jews at Alexandria.*

March 22.—I find here two impediments in the way of introducing the Gospel among the Jews. First, the difficulty of finding out their houses. They have here no separate quarter, nor houses, but live promiscuously with Christians, generally Greeks. And secondly, that few of the rising generation have any external mark of their nationality, as in other countries, and as formerly they had here. Most of the young Jews study to remove every mark of "Jew" from their countenance and dress. They shave their beards, clip their paioth, and wear either the

European costume, or the Egyptian white turban. The rabbi and other Jews told me that in about ten years hence no Jews will be recognized.

*Abo G'nach, "the winged."*

March 27.—I hired a boat to Atfa, but had some trouble at the custom-house, and was therefore much obliged to the director of the custom-house, a Jew, who assisted me to get the many necessary signatures. He told me the Chief Rabbi had spoken to him about me, and that he was very desirous to see me. His name, he said, was Reuben Abo G'nach, which signifies "the winged." There was once a decree, he narrated, that no Jew should wear phylacteries, on pain of death. One of his ancestors, like Daniel, set at defiance this impious interdict, and was detected praying with his phylacteries upon him. When brought before the magistrate, he pleaded not guilty, for he said they were no phylacteries, but a pair of pigeons, into which, as soon as he pronounced the ineffable name, they were instantly metamorphosed. Hence his family are called Abo G'nach, or "the winged."

*The Ineffable Name.*

When he saw me to be too stubborn to believe the story, or perhaps too stupid to comprehend the absurdity, he showed me a stone in one of his rings, which he said was found under the ruins of the temple, and on which was engraved the initial letters of their prayer, *אנא ככה*; and when I began to read it, he laid hold on my hand and said, "O no, don't read it. This is the ineffable name of God. If one knows how to pronounce it correctly, he is able to destroy and create worlds at his pleasure; but the consequence of pronouncing it wrongly, would be immediate death." I mention this superstition, because it is so prevalent among the Jews generally, that they blasphemously assert that our Lord, by his knowledge of the right pronunciation of the ineffable name, performed all his miracles. May not this be one of their many cor-

ruptions of the true and ancient Jewish tradition: "In the beginning was the Word, and the Word was with God, and the Word was God," &c. "All things were made by Him, and without him was not anything made?"

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## BERLIN.

### BAPTISM OF A YOUNG JEWESS.

IN the "Jewish Intelligence" for May last, we related the trials endured for Christ's sake by a young Jewess, who had received her first impressions of Christian truth in our school at Posen, and in consequence of the opposition of her parents, was compelled to seek refuge with our missionary in Berlin. We are now enabled to report her public admission into the Church of Christ by baptism, at the latter place, before a crowded congregation, amongst whom were many of the sons of Abraham after the flesh.

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## CRACOW.

### BAPTISM OF A JEWESS.

ON Easter Sunday, the Rev. L. Hoff baptized Resha Glück, the sister of Mr. Behrens' son-in-law.

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## CREUZNACH.

### BAPTISM OF AN ISRAELITE.

THE Rev. J. Stockfield, our missionary at Creuznach, has reported to us the baptism at Schiers, in Switzerland, on May 17th, of Mr. Leibnick, formerly a Jewish teacher, with whom he first became acquainted eight years ago, when he became the means of leading him to the study of the Holy Scriptures, and other books published by this Society. The good seed was not sown in vain, and by further intercourse in after years with evangelical ministers, it grew up and ripened, until he has now been gathered into the bosom of the Christian Church,—being one of the very numerous cases in which the Gos-

pel is preached by the missionary without immediate apparent effect, but in which we are taught by the final result, that the word of the Lord does not return unto him void, but that it shall accomplish that which he pleases, and prosper in the thing whereto he sent it.

## PALESTINE.

JOURNAL OF REV. F. C. EWALD.

### *Bethel.*

Here we were, then, on the spot where Abraham, soon after he had entered the promised land, built an altar to Jehovah, and proclaimed His name; here, Aboonah Jacob slept and saw the remarkable vision; here he again called upon the name of the Lord, after he had returned from his long abode with Laban; on that spot we had pitched our tent, which is so often spoken of in Scripture. We felt it to be a great privilege to be permitted to set our foot upon this hallowed ground, and we lifted up our praises and thanksgivings to the God of Abraham, Isaac, and Jacob, to the same God whom Abraham worshipped here, and who appeared unto Jacob. It was a fine star-light night, all was stillness around us, and we felt as if we had left the world, with its busy scenes, behind us.

“The calm retreat, the silent shade,  
With prayer and praise agree,  
And seem by Thy sweet bounty made  
For those who follow Thee.”

But what is now Bethel? That which has happened to most places of the Sacred Land has been also the lot of Bethel. It is now a wretched village of the vilest sort of Arabs, who are notorious thieves, and we were told by our muleteers to be on our guard during the night. We had two men-servants and three muleteers with us, whom I ordered to keep watch alternately, and I myself slept little. The following morning, when we were about to strike our tents, the Arabs came around us like

bees, and we had enough to do to keep them at a distance. I saw one among them who had his right hand cut off, a sign that he had fallen into the hands of justice, by whom he had been punished for his misdeeds. They asked a backshishi, (present,) which I refused to give; upon which they said among themselves, “At present we can do nothing with the English, for they are all-powerful.”

### *Salen.*

We passed the following villages, which were all situated on our left: *Anarta Elasar*, (it is said Eleazar, the son of Aaron, is buried here;) *Pinchas*, (which is said to be the tomb of Phineas;) *Bogil Beth-foori-ett*, *Beth-dadhan Salem*, *Deer El-hatab* and *Athmut*. According to the time we had been on our road, we ought to have been in sight of *Nablous*, but we looked in all directions and could see no city answering to it; when all at once, we turned to the left, and entered the narrow valley between *Ebal* and *Gerizim*, about 1,500 feet wide. Just at the entrance of this valley, there are two spots of Scriptural renown, and of great interest to the Christian: *Jacob's well*, and *Joseph's tomb*. *Father Jacob*, when he had taken leave from his brother *Esau*, came to *Salen*, a city of *Shechem*, which is in the land of *Canaan*, and pitched his tent before the city. *Salen* is about two miles distant from *Jacob's well*. *Jacob* bought a parcel of a field, where he had spread his tent, at the hand of the children of *Hamor*, *Shechem's* father, for a hundred pieces of money. *Jacob's well* and *Joseph's tomb* are on that parcel of a field. *Joseph* knew that God would bring the sons of *Israel* into the promised land; he, therefore, took an oath from his brethren, before his death, that his bones were to be taken into the land of *Canaan*. Though the captivity was just commencing, and centuries elapsed before *Israel* was set free, the bones of *Joseph* were not forgotten. The children of *Israel* took them with them, carried them



about in all their wanderings, and finally buried them. "And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for a hundred pieces of silver; and it became the inheritance of the children of Joseph." (Joshua xxiv. 32.) The tomb is kept sacred by Christians, Jews, Samaritans, and Mohammedans. It is in good repair, and many Hebrew inscriptions are within the building which is erected over the tomb; and in which also a vine is planted, most probably in allusion to what Jacob said of Joseph: "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall."

*Jacob's Well.*

Jacob's well is only a few yards distant. Here it was that our Lord and Saviour, when weary from his day's journey, sat down, and had that instructive conversation with the Samaritan woman, in which he said: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him, must worship him in spirit and in truth." These words, spoken more than eighteen hundred years ago by the Redeemer of the world, to a woman of Samaria, here at Jacob's well, have been echoed in all the quarters of the globe, received and believed by millions of men, who have worshipped and still worship the Father in spirit and truth. These words will forever remain the basis of true religion: "God is a Spirit, and they that worship him, must worship him in spirit and in truth." The well is deep, and those who have measured it say it is above 100 feet. It is covered with a large stone. Mr. Minturn, an American gentleman, who was at Nablous while we were there, had the stone removed, and went down into the well; he said there was yet much water.

Miscellaneous Intelligence.

JEWISH DISABILITIES.

IN the House of Lords on the 26th June, the Earl of Carlisle, in moving the second reading of this bill, spoke long and eloquently in advocacy of the justice and expediency of the measure, which he said was not, like that of last session, simply confined to the admission of Jews to Parliament, but went to amend and simplify the oaths taken by members of other religious persuasions. The Jews, he said, though admitted to municipal privileges, were the only religious community debarred of political rights.

The Earl of Eglinton objected to the bill chiefly on religious grounds. The Jews suffered no persecution in this country; but the solemn duty of their lordships was not to permit those who did not believe in Christ to legislate for a Christian Church and nation.

The Duke of Cleveland thought, after the Quakers, Moravians, and every class of Dissenters had been admitted to seats in Parliament, it would be a great hardship and injustice to exclude Jews, being British-born subjects of her Majesty. He supported the bill.

The Archbishop of Canterbury believed that the effect of the bill would be to lower the character and obligations of members of Parliament, by making it a matter of indifference whether they belonged to the Christian communion.

The Archbishop of Dublin supported the bill, as neither inconsistent with the principles, nor repugnant to the genius of Christianity; that there was no justification for the continuing of the exclusion of the Jews; and that their lordships must either retrace their steps, and exclude from office all who did not belong to the Established Church; or they must, in consistency, consent to the abrogation of this last restriction.

The Bishop of Exeter opposed the bill. He observed that in a republic all had an equal right to admission to the offices of the State; but ours was a monarchy, in which the sovereign was bound by oath to maintain the laws of God, the true profession of the Gospel, and more particularly the Protestant Reformed religion established in the kingdom. Parliament was sworn to be the protector of the true religion, and a Jew could not be a faithful coun-

seller of the crown in maintaining to the utmost the true profession of the Gospel.

The Earl of Shrewsbury considered this more a political than a religious measure. He could see in it nothing but the necessary carrying out of the great principle of civil and religious liberty, now so intimately interwoven with the Constitution.

The Earl of Winchelsea denounced the bill as one of an infidel and unchristian character, calculated to draw down the judgments of Almighty God upon a country which, like two other Protestant countries, Holland and Sweden, had stood secure amid the wreck and chaos of the civilized world, solely because, in the midst of their many sins, they had held fast the faith which God had blessed, and put their hopes and confidence in him.

The Bishop of Oxford [Dr. Wilberforce, son of William Wilberforce of the slave-trade abolition memory] professed the kindest feelings toward the Jews, individually, but would not admit them into Parliament; for, by so doing, they would destroy the foundations of the greatness of that Christian England, which had hitherto afforded them an asylum.

Lord Brougham ridiculed the alarms of the Right Reverend Prelate as the most extravagant of all chimeras. Having accorded to members of the Hebrew persuasion judicial functions, official station, and the elective franchise, with power to canvass and spend money at elections, it was absurd attempting to draw an impassable line between those concessions and their admission to seats in the Legislature. They had admitted the Roman Catholics, he said, not because they did not dare to exclude them, but because it was a wise, honorable, and sound policy to admit them. But if they now excluded the Jews only because they dared to exclude them easily, then he would say that their lordships would be casting a backward look upon their past conduct, which would do the Jews less harm than it would do their lordships discredit.

The House divided, and the majority against the reading was 25. The bill is, consequently, lost.—*N. Y. Tribune.*

**BOHEMIAN ISRAELITES IN WISCONSIN.**—A number of highly respectable families have arrived in New-York from Bohemia, to form a colony in Wisconsin. There have been for several years past many families from the same country in the neighbourhood of Milwaukee;

but the present party mean to establish a congregation at once, and they came provided with teachers and other necessary officers to carry their intentions into effect.—*Occident.*

**PITTSBURGH.**—On the 3d of August the Israelites of Pittsburgh consecrated a place of worship, the first in that part of Pennsylvania. The Rev. Mr. Salzbach, late of Philadelphia, addressed the people in German; and Mr. S. Cohen, an Englishman, delivered an English address.—*Ib.*

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